THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Out of mine own self let me rise
For, God, if it can be,
A new and noble growth can spring
From yon decaying tree,
Surely a strong, clean life can mount
Out of this life of me.

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NEW CHURCH

The dedication of the new meetinghouse of the Bethel Mennonite Congregation, Lancaster, Penna., will take place on Sunday, May 11. The dedication address will be given by Bro. J. J. Plenert of Lansdale. Bro. Wilmer Shelly, recent president of the Eastern District Conference, will perform the act of dedication, and Bro. Freeman Swartz will offer the prayer of dedication. A challenge to the congregation will be given by Bro. Walter Dick. Much prayer, planning, work, and giving have gone into the building. The meetinghouse, located in the Manor Ridge Development two miles west of Lancaster, is of colonial architecture and will seat 224 people; it is of brick construction. There is a full basement with Sunday school rooms.

The Mennonite

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MCC News Notes

Baptism in Buenos Aires

Seven new members joined the German Mennonite congregation in Buenos Aires, Argentina by baptism on April 6. Martin Duerksen, MCC worker and young minister of Fernheim, Paraguay, has been in Buenos Aires for several years giving a spiritual ministry to the scattered Mennonites in that city. These Mennonites are, for the most part, refugees from Europe, some having stayed there when the first Volendam group was delayed in Buenos Aires in 1947, and some having gone there from Paraguay. The baptism of these seven young people was a day of triumph for their small church group since this was the first baptismal service held there. Brother Nelson Litwiller of the (Old) Mennonite Mission performed the rites assisted by Brother Duerksen.

It is also encouraging to see the four young people from the Paraguay Mennonite colonies who have been attending the Mennonite mission Bible school in Bragado, helping in the Spanish mission in Buenos Aires.

Hutterites in Paraguay Want to Send Students to Mennonite Colleges

Eberhard Arnold of the Primavera Hutterite settlement in Paraguay who is spending some time in the United States also visited the Akron MCC office. His group is interested in sending four young people—two interested in nursing, one in medicine, and one in agriculture—to our Mennonite colleges for further training. In contrast to the Hutterites of North America they are much in favor of higher education.

More Mennonites to Canada

Sixty-nine Mennonite refugees processed through MCC left on the Beaverbrae from Bremen to Canada on April 12. Twenty-two of these were from the Gronau camp which leaves 122 people in the camp. The people that leave are not merely numbers, but each one represents a great triumph after much hard work and prayer. In this last group were two amputee boys, Heinrich Pauls and Kornelius Neufeld. Heinrich is going to his fiancee who has been waiting for him for three years and Kornelius is going to his mother and eight brothers and sisters who found a home with relatives in Alberta.

Of Things to Come

May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Volunteer and Western District Young Peoples Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona, Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.
August 3-9—Young People's Retreat II, Murdock, Kansas.

NEW MCC HOSPITAL

The architect for the new central area hospital has returned from Kings View Homes and is now stepping up the procedure of designing the actual buildings. Several contractors in the Newton area have indicated interest in the method of building, and the decisions will soon be made concerning the type of construction and the method by which help will be chosen.

Indications are that considerable voluntary work will be available from central area constituency groups. Hence, it is important now to choose a type of construction that will utilize as much of this voluntary help as possible. Dan Kauffman, chairman of the Subcommittee on Sites and Facilities, and Delmar Stahly, who is now working full time at Newton, are entertaining applications from interested contractors or building superintendents who want to be considered in the building plans. The selected builder will become an early consultant with the architect. Indications are that construction can begin early this fall.

Editorials

TWO HEALTHY TRENDS

The repeated emphasis in our churches on two major themes of Christianity—Stewardship and Evangelism—is very encouraging. Churches which are giving these two themes their proper place are finding their work greatly strengthened.

One of the constant hindrances to the all-round work of the church is the difficulty of adequate financial support. Missions require funds; relief work must have money; church schools require financing; the church activities require support.

Many people are becoming more and more convinced that the Biblical method of "tithes and offerings" is our only real solution. One of our conference ministers is so sure of this fact that he has sent out to all General Conference pastors a packet of tithing material and literature. It is hoped these messages will be carefully considered. Certainly if this Biblical method were in general use in our churches there would be ample funds to carry all the present work of the church and we would be looking for new fields of expansion.

The other theme—that of evangelism—is also constantly held before us. It is right that it should be. It is the major function of the church. It is the Lord's method of spreading the Gospel. It is the common plan of "each one reach one." While there are various methods of evangelism, each church should consider carefully the methods best suited to the local situation. But all members should feel their responsibility as well as opportunity in having a part in making Christ known. He is counting on us; we dare not fail Him!

WEDDING MUSIC

One of the prominent parts of a church wedding is the music. An article on this subject from the official paper of the Church of the Brethren is reprinted in this issue. Other phases of the ceremony will be considered later in an article now under preparation.

The union of two lives is a sacred and holy matter. It should be a beautiful climax of love. But all true love is of God, and all the music should be in keeping with the God of love. Mere secular music is not deep enough and not good enough for such an occasion. It is not necessary to conform with prevailing standards of worldly people. The wedding should be Christian through and through.

TAPPING A RESERVE POWER

In the laymen of the church we have a tremendous reservoir of power. The successful minister is the one who knows how to put this surplus power to proper use. In a recent report from one of our active churches more than 70 per cent of the entire membership hold some church office or are members of some committee. This is a high percentage.

It is of vital importance that members be given an opportunity to express their religion. Unused spiritual power dwindles away. Many a high impulse and noble inspiration is lost because it is not expressed and put to work.

Instead of criticizing the laity for not being more active in church work, or making vague remarks of how everyone should be active, the pastor must be clear on what there is to do. He must challenge his members with concrete tasks. It is said of a famous minister that he preached a moving sermon in which he remarked that if he had a hundred laymen, tremendous things could be accomplished. The laymen were impressed, and a hundred of them got together ready for work. But when the minister was approached and asked what they should do, he made the startling reply, "I haven't the slightest idea."

It takes a wise and consecrated minister to suggest to every man his work according to his ability and to inspire the layman to want to do the work. Ministers may be agreeably surprised at the response of the laity when they are challenged with definite tasks in the work of the Kingdom.

BABIES IN CHURCH

Some wit has remarked that a crying baby in church is like a New Year's resolution; it should be carried out promptly. But more recently a board of a successful church remarked, "the cry and laughter of babies is an important part of worship."

This matter is dealt with in various ways. In some church small children are simply taboo in the worship service. Any uninformed parents that bring their small children are stared at so cooly that they resolve never to make the "mistake" again. They often stop going, or go where children seem welcome. One noted preacher, whose name is known on both sides of the world, in addressing his large audiences, will stop suddenly at the first sound of a child, and request the startled mother to take the child out. One can not imagine Jesus having done that when He was addressing the crowds which must have included children.

The other extreme is where children are allowed to do almost anything they please during the worship service; standing up or walking about, or talking. Even parents sometimes take this hour to play with their children as if they were the only ones in the building.

Various attempts are made to find the proper solution. Some churches provide nurseries or separate services for the children. This has some advantages but also some dangers. Other churches have special pews designated for parents with small children. Here parents can easily and quietly take out the crying child when necessary.

In the new or remodeled buildings a happy solution has been the mother's room in the rear or to one side. It is separated from the main auditorium by a soundproof glass, but with a loud-speaker within, the mothers can hear and see the minister, while the child is not heard.

A church does not solve this problem by making the children unwelcome. There are better solutions, and we must find the right one for our church.

Well-Pleasing To God

WILMER S. SHELLY*

(The President's Conference Communion Sermon at the Eastern District Conference.)

Hebrews 11:5 Enoch.....had this testimony, that he pleased God.

On November 18, 1936, during my pastorate in the First Mennonite Church of Wadsworth, Ohio. I conducted the funeral service of a Civil War veteran by the name of Ezra Beane. He died at the age of over 94 years. He was known as Uncle Ezra, and still better known for his eccentricities which became more pronounced at his old age. His nephew and wife, who were members of the church, gave him the care of a child during his latter days. He insisted on cold water to drink but his nephew, Walter, knew the unhappy results of cold water in his stomach and thus gave him luke warm water. This enraged Uncle Ezra and he would curse and spit it out of his mouth. Uncle Ezra was reared in Maryland and attended camp meetings in his younger days and remembered camp meeting hymns. One day Uncle Ezra was singing these hymns as Walter arrived and he requested a drink of cold water. But, Walter, again gave him warm water. Then Uncle Ezra replied, "Now see what you have done. Here I was singing and talking to the Lord, now you make me mad and I swore. Now what do you think the Lord thinks of that?"

That is a question we can often ask ourselves of that which we say and do; what does the Lord think of it? A serious and prayerful reflection on that self-examination would certainly cause many changes in our manner of conversation and in our conduct. We know that God approves or disapproves of us. Jesus said, "I do always those things that please him." (John 8:29)

I. Enoch Pleased God. Enoch is a character of whom we know very little as far as quantity is concerned but he is of high quality. It is all good and favorable. In Genesis 5:18-24 we are told that his father was Jared who lived to be 962 years, and that Methuselah was his son and lived to the age of 969 years. Enoch himself lived only 365 years, a comparatively short time in proportion to his father and son. The information is given us in v. 24 that he "walked with God: and he was not; for God took him." In Hebrews 11:5 we read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." In Jude 14-15 Enoch is referred to as a prophet and we are there given the burden of his message proving him to have been a faithful watchman like Ezekiel, and to have warned the ungodly of his day. He was therefore a faithful witness. From these three references we can conclude that Enoch pleased God because (1) he walked with God, and (2) he was a faithful witness.

God granted Enoch a special honor in translating him from earth to heaven without the experience of death. He was freed from death. Here is good evidence of immortality—a future life—that the saved departed dwell with the Lord. Those who would live with God hereafter must learn to please Him here before they depart. Before Enoch's translation he had this testimony that he pleased God.

II. God Can Be Pleased. We can be sure then that there is a God to please, and that God can be pleased. Nor is this a difficult task for God is no hard taskmaster. He saw that Pharaoh was a hard taskmaster and He looked down from heaven and saw the afflictions of His people and rescued them. From the man who was given two talents God only expected two and from the one who was given one He would have been satisfied with one. The Apostle John writes (I John 5:3) that God's commands are not grievous. Jesus taught us in His Sermon on the Mount how to give alms so that God will be pleased, so also how to fast and how to pray so that it will be acceptable unto Him. Paul assures the Philippians that their offering to him was "a sacrifice acceptable, wellpleasing to God."

God can be pleased but we must do His will. When we do that we are often out of harmony with the world for James tells us (James 4:4) the friendship of the world is enmity with God. We also know we cannot serve God and mammon. We need to conform to His mind and will. The psalmist asked in Psalm 24:3-4 "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

III. Let Us Endeavor to Please Him! We are in the midst of a church conference. Surely we will want to ask and seek for His guidance and submit our wills so that all we do and say here will be pleasing to our Heavenly Father. Otherwise our work and time will all be in vain. If we sit together and counsel together in all humility and sincerity, remembering that we are weak instruments of ourselves but whom God can empower, laying aside our personal ambitions and grievances then the Holy Spirit can operate in each one of us individually and in all of us collectively. We have much work to do, we need to venture in faith when the Lord leads. The pastors of the conference gathered in a retreat for prayer ten days ago. Let that spirit of prayer and seeking continue throughout the conference!

In our local churches as we return from this conference and labor there in the Lord's vineyards; the conference boards and committees and officers to whom will be entrusted much responsibility—here will be revealed the kinds of stewards we are. Here at the conference only plans and motions and resolutions can be effected. The work must be done by the churches throughout the conference year. Like Enoch of old, let us walk with God and let us be faithful witnesses for Him and we too,

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*Pastor, Hereford Church, Bally, Penna., recent Pres. Eastern District Conference.

lennonite Church

P. T. NEUFELD*

simplicity of dress, of worship service, of church buildings, and of everyday life have been emphasized. Must we not agree that modesty and simplicity are Christian virtues which should be kept sight of in order that the blessing of God might rest upon our churches; for Good resisteth the proud, but giveth grace to the humble.

CONCERN FOR THE NEEDY

As we read the history of our church we find many instances of love offerings, of charity, of help for the needy. Certainly this is like the early Christians when they sent gifts to Jerusalem for the needy there. And thus this has continued through the centuries and is still continued as the needy of the present time are cared for through MCC channels and otherwise. How important it is that we keep up this work of caring for those less fortunate as did the good Samaritan.

THE MISSION INTEREST

The early Mennonites, as Menno Simon and others, were evangelistic or mission minded. Undoubtedly there have been periods in the history of our church when far too little was done for the salvation of souls and for the upbuilding of the Kingdom of God. But where the Spirit of God exists, mission interest cannot remain hidden. And in connection with mission work of Mennonites, it might be well to mention that our missionaries have thought of the total life of the people on the mission fields, their salvation, but also their health, their education, their daily living. The world is all opportunities, to the one who would use them. We need to encourage one another to be true witnesses of Christ.

NO PART IN WAR

When Jesus says, Love you enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; we take him seriously. Jesus did not talk lightly in this nor in any other passage. We find no hint in the Sermon on the Mount that it was not for God's children of all times. If we feel responsible for the salvation of souls and for the physical well-being of the needy, how much more responsible must we be held if we help to send unsaved souls into eternity unprepared by participation in carnal warfare.

And should we not feel sorry for those of our young people who have the light in this matter, but are not strong enough to withstand the influences to the contrary. We rejoice in the fact that God is already at work calling for Himself witnesses to this faith out of other denominations, in case we should fail Him in this matter. And we rejoice also in the fact that many of our young men are faithful witnesses to this faith, not only negatively, but also positively, in that they are not overcome of evil, but that they seek to overcome evil with good through voluntary service in deeds of love. "The Son of Man is not come to destroy men's lives, but to save them." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

STRONG HOME LIFE

May I close by emphasizing the sanctity of the home and all that goes with it. Marriage was ordained of God in the time of man's innocence that through well-ordered families truth and holiness might be transmitted from generation to generation. We have grown up in homes with family altars and with time for them. Children were to be brought up in the nurture and admonition of the Lord. Our mothers told us Bible stories in the simplicity of their faith, but with deep religious convictions. For the instrutcion of the children, especially also in Bible, there were private schools, vacation Bible schools, academies, and some colleges. Sunday schools were introduced and are being expanded. Children are not sent to church, but are taken there by the parents. Both father and mother go.

Our souls are of God and do not rest until they rest in Him. Because our parents believed in Christ, from their lives flowed streams of living water, which we felt we needed and accepted. Thus our churches have been able to keep the young people. This will be possible only as we feed upon the bread of life and drink of the living stream.

WELL-PLEASING TO GOD

(Continued from page 292)

will have this testimony that we pleased God.

In this Holy Communion service we will want to come as brethren, all of us redeemed by the same Lord Jesus Christ who shed His blood on Calvary's cross for our atonement. Let each one of us examine himself, his own relation with his brother and with his Lord, and then this too will be pleasing to God. "In lowliness of mind let each esteem other better than themselves."

IF AMOS PREACHED TODAY

(Continued from page 293)

ica. Make known your earnest and sincere desire for peace. Ignore those who tempt you with material and sensual things. Do not tarry at the fermented wine. Keep your minds and hearts clean. Love the people of the world. Look to those things which will build you up and make you truly strong and great.

"If you will obey me and keep my commandments, I will give you the more abundant life. I will forgive your sins and will receive you unto myself. I will save you from utter destruction and death, and you will live forever."

But a greater than Amos has come. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

*Pastor, Bethel Church, Inman, Kansas.

Did You Help Win America for Christ

Recently the Committee on Evangelism sent out posters to all the churches which had the challenge on it, "Help Win America For Christ." This poster depicted some of the tragic conditions prevailing in our land. Since sending out these posters and also sending letters to the churches and writing in **The Mennonite** urging people to use the Easter week for evangelism efforts, many things have happened. Easter is past. Not many visible changes have taken place that would alter the condition in America. Newspapers daily report to us more corrupt conditions, more dishonesty in government, a decided trend toward militarism, more young people are being drafted and sent to war areas, strikes are looming on the horizon of America. In the face of all this will you ask yourselves the question: What did I do in this pre-Easter period to help win America for Christ? Was the poster prominently displayed in my church? Did I invite someone personally to church or did I present Christ to someone? Did I make any telephone calls or send out any letters to people urging them to come? Did I pray for the work of the pastor and those who went out in evangelistic effort? What did I do to help win America for Christ? —**W.F.U.**

Something to Learn from our Missionaries

When our missionaries go out into their fields of labor, they go with one all-absorbing purpose, namely, to win people to Jesus Christ and to help them to live the Christian life. With wholehearted devotion they give themselves to this one task. There is something we of the churches can learn from our missionaries. Speaking about their work in Colombia, one of our missionaries writes:

"I have been thinking lately of what great things could be accomplished by the church in the States if they would go to the trouble we do here at times. I will give two examples.

"As a pastor of two small churches in the States before coming down here I recall how discouraging it would be when ten, fifteen or twenty only came out to a meeting. Here we hold meetings week after week with only four, six or eight coming out. We have from time to time been making a long trip to visit one family. The trip by train and hiking takes almost a day to complete and then at times only the mother and two or three children sit in on the service. Here it is a necessity to go to this trouble to win them as they are afraid of us by being condemned to hell by the priest if they have anything to do with us. Few face the persecution of being an Evangelical. I couldn't help think on the other hand of how much could be accomplished in the States if as much interest were taken in each person.

"Another example is how last week Janet, our nurse, made a hard three hour trip each day for five days to give injections to one of the believers. Since it is the rainy season this meant a two hour hike over muddy mountain paths. In the States we don't often go to such lengths in caring for the Christians. . .

"On the mission field one witnesses the power of satan as never before and we know from our Lord's teaching and example that prayer is our weapon to use against him. Missionaries are often too busy to spend as much time in prayer as they should. What is needed is prayer bands in the home church that will pray faithfully for the needs. An airplane needs many more ground workers than pilots and so it is with the work of a missionary."

One wonders what all would happen in our local church communities if all our pastors and Sunday school teachers would go to the trouble our missionaries go to in order to win people to Christ and to nurture them in the Christian life, and if they were supported by praying friends.

—**W.F.U.**

Continent-wide Evangelism

Plans are being made for a continent-wide simultaneous evangelistic campaign this coming fall of 1952. The program is to be designated CHRIST FOR EVERYONE. The headquarters of this campaign are in Chicago. Dr. Billy Graham is to write the official campaign tract. Churches in the States and Canada are to be encouraged to plan and carry out their own campaigns. Pastors will become their own evangelists, or will exchange with nearby pastors or will invite a visiting evangelist. The efforts are to reach especially into the smaller communities. The leaders say that our greatest danger does not lie in Communism. The thing to be feared is our godlessness, our cold indifference, our turning away from the Word of God as a people. It is suggested that the month of October 1952 be reserved for this campaign. The campaign plans for the local churches suggest the following: (a) the first week to be devoted to congregational prayer and spiritual awakening in the local church; (b) then follows two weeks of Visitation Evangelism under the guidance and leadership of the pastor throughout the community; (c) the month to be climaxed with an eight-day evangelistic campaign in the local church.

Without joining an organization it will be possible for our congregations to enter into this continent-wide effort in our own way and according to our own plans. It would be well to make plans early so that we will do our part in this great effort to win people to the obedience of Jesus Christ.

—**W.F.U.**

Lest We Forget

Auf das ich nicht vergesse.

When we look back into the history of our General Conference we find that the founding fathers had missions uppermost in mind when they organized our General Conference in 1960. They said we must bring the gospel to the unevangelized peoples of this earth. When our first mission work was under way in Darlington, Oklahoma, Rev. Daniel Krehbiel wrote: "My heart is so full of joy, it can find no adequate words to express the innermost feelings. Yes, the everlasting true and all-governing God and Father has at last brought it to pass that the banner of the cross shall also be erected by Mennonites among the Indians who are so often unjustly delt with. Thanks and Praise be to God. Oh, if only all the brethren of our denomination would soon recognize the necessity and the divine command to spread the Gospel and build His kingdom, and open their hand and heart for the great cause." But in the years that followed ministers were so deeply occupied with their local church problems that in many pulpits the original purpose—missions—was more or less overlooked. Shall we now come back in full force to that early conviction that we are organized as a General Conference to do mission work? May I ask every minister in our whole conference to do his best to weave at least a few sentences on mission work into every sermon? Sermons are to the human heart. Missions deal with the human heart. Shall we all, from every pulpit, lift up the cause of Christ, high before our audiences every Sunday? May our heavenly Father inspire us to do this.

Summary Report

There are 34 missionaries on the field just now. This includes Miss Lorraine Schroeder who is there specifically to teach the missionaries' children.

We have 88 national evangelists—men and women. We have 43 teachers and 44 medical workers, including both men and women, working in India. We have 38 institutional and industrial workers, supervising orphanages, boarding homes, school farms, handwork, gardens, etc. Then we have 10 pastors of our churches. All these 223 are Christians. These in addition to the 34 missionaries, make a working staff of 257.

Can we remember these 257 in prayer? All of these, no matter in what particular specialized phase of work they are, have one central motive, and that is to make Christ Jesus known, and encourage people to accept Him.

There were 265 souls who came to Christ and into the church in 1951. Ninety-nine died, "in the Lord" as we believe.

In our Christian communities in India we have 2273 children who are not yet members in the church. The Sunday school enrollment is 2350. There are 798 Sisters in our Women's organization.

The gospel was intensively preached in 500 villages in 1951. There were 200 New Testaments and Bibles sold in 1951 to non-Christian people.

There are 482 children in regular mission primary schools of grades one through four; plus more in Government schools. There are 249 children in the grades from the fifth through the eighth. There are also 141 boys and girls enrolled in the Bible school, high school and nurses training.

There were 17,578 patients treated by our medical people in 1951.

Please note, all the above information is only about our General Conference work in India. Then, let us not forget China in our prayers, as well as Africa, Colombia, Japan, our three American Indian fields, our city work, our migrant work, and soon our work among the colored people, etc.

Pastor Problems

Once there were two seminary students who should have been twins. They looked forward to the ministry with the same high purposes. They wanted only to serve Christ and their fellowmen. One of the things that brought them closer together was the fact that they had both married "Home Ec. majors."

When the two wives were together they often discussed "family budgets." They sent to the Federal Bureau of Labor Statistics to get the latest bulletins on "the necessary minimum requirements for a family of four." They listed the amounts necessary for food, medical care and hospitilization, clothing, utilities, household supplies, reading, recreation, contributions, and school expenses. They left out all luxuries. The girls knew some of the sacrifices as well as the opportunities of the ministry.

The two couples decided they would get together once a year after they left school and compare notes. But as is often the case the coming of babies delayed the first two meetings, but finally they did have their long-planned visit.

They talked about churches and babies, about books and sermons and of course about parsonages and family budgets.

One of the men seemed disillusioned or disappointed. He claimed he couldn't make a lot of the pastoral calls he would like to have made. He couldn't do some of the things he had planned to do with his young people. His salary met his "minimum living requirements" but didn't provide anything for car expense. So he stayed close to home.

Then the other young minister gave his experience. He told about his first trip to the hospital 20 miles away to call upon one of his members. Then how during his first vacation church school he had to use his car to "taxi" some of the other teachers. He decided to keep an account of his mileage while he was using his car on church business. At the end of three months he turned over his record to his church officers. The men were surprised at the number of miles he had travelled. They knew he went with his young people to an institute but they didn't realize the number of pastoral calls he had made. One of the men who was on the committee that employed the county agricultural agent

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Have You Forgotten Your Marriage Vow?

As John and Mary were returning home, they started discussing what had happened in their church that morning. The pastor had preached a splended sermon on the home. Then he had asked each married couple to stand, join hands, and pledge themselves again to their vows.

This was the first time John and Mary had recalled their mariage vows in the eleven years of their wedded life. The idea so thrilled them that they could not stop talking about it. All through the Sunday dinner hour and during dishwashing time they talked of what they thought these marriage vows really meant—not what the preacher had said the vows meant, but what they meant to John and Mary in their daily living.

They Promised to Be One

"John, do you take Mary to be your wedded wife?" "Mary, do you take John to be your wedded husband?" This couple had said "'before God and these witnesses" that they were willing to become one. "For this reason a man shall leave his father and mother, and be joined to his wife, and the two shall become one. So they are no longer two but one" (Matt. 19:4-5, R.S.V.).

"Mary, we promised to be one. Because the two of us have become one, our life is much fuller and richer than it could have been for either of us alone." As this couple looked back across the years, they saw clearly how they were increasingly becoming one. Their lives were already so interlocked in program, purpose, and thought that neither one felt complete without the other.

This first marriage vow to them meant a "togetherness." More and more they developed a "mutuality in conviction about values." They were one in their values and in their daily preferences, and that oneness contributed toward the building of a happy home.

They Promised to Love

"Do you promise to love, honor and cherish her (him)?" "Only such excellent qualities of personality are strong enough to hold two people together, John," Mary said. "We thought we were in love to the limit when we were married. Now we see that love grows deeper and soars higher with each passing year. We know now that married love includes not only physical passion but also appreciation and gratitude, kindness and unselfishness, honesty and humility, respect and honor."

As they looked back across the eleven years of their married life, they could see their periods of difficulty in the perspective of time. Difficulties had arisen at times, differences in thought, but Mary always respected John, and so she respected John's thoughts. John, too, enjoyed the originality of Mary. At the close of a difficulty they would laughingly say, "Two heads are better than one, after all."

"I'm glad God doesn't make two persons exactly alike," Mary continued, "I was attracted to you, John, because of your special differences. Let us always keep the thrill of appreciating each other's unique personality."

Plans for Growth in Love

They also recalled the question the pastor asked them in their premarital conference, "What are your plans for growth in love?" They didn't tell the pastor all their plans for growth, but they had some plans. Those plans were shaping into reality as the years passed. They had promised to love each other then. They had promised it again today. This time there was even more content in the "I do" than the first time.

"We also promised to honor and cherish each other. These attitudes have become so much a part of our lives that they crop out in every action. I vowed to myself on our wedding day, Mary, to continue my loving habits and cherishing manners that helped me win you in the first place," John recalled, "I always want to continue to open the door for you, to hold your coat, to write thrilling notes, to shine your shoes, and to do the many other little things which are only outward expressions of my inner honoring and cherishing of you."

Mary replied, "John, remember how I told you I could tell you were in love with me by the way you looked at me? After eleven years your eyes tell me the same thing even here in the kitchen. Not only your look speaks to me, but the kindnesses you remember and the tone in your voice speaks of the love in your heart."

They Promised to Grow

John and Mary had not realized that marriage meant so much growth eleven years ago. In the marriage vow there was an innocent looking phrase that said the husband would "cultivate for her sake all manly virtues." And Mary didn't realize it either, but she vowed that she would "cultivate for his sake all womanly graces." Both of them had said naively on their wedding day, "Oh, that's easy." But through the years they began to realize all the deep meaning hidden in that vow. It meant growth, and sometimes that growth was slow and even painful, but always it was rewarding.

Now marriage means for them growth and not all the growth is in the past, but the unfolding years ahead will mean more glorious advances. Marriage for this couple is not static but an alive fellowship based on mutual love.

"John, I believe we have both grown tremendously in the area of forgiveness. Do you remember the book we read last week by Dr. Bertocci in which he said that 'human beings are never beyond

the struggle for mere safety until they can achieve the inner freedom to overlook the meanness of others and treat them in a way which encourages their growth'? Growth in forgiveness was hard and slow, but it is one of the sides of growth which is most rewarding."

"Maybe that is why the pastor said this morning in his sermon that 'marriage is a thrilling adventure.' He meant that growth becomes increasingly sweet. Mary, I promise you, alone before God, that I will continue to grow with your help and God's help."

"John, if I kiss you it means that I promise, too."

That dishpan kiss was a beautiful expression of their determination to continue to grow.

They Promised to Co-operate

"John, do you remember the book review at the young adult meeting last month? One thing I recall, and it keeps coming back to me," said Mary, "is that 'home is a laboratory of Christian love; a laboratory is where you learn by actual experience.' I cannot forget the fact that home is a laboratory where we learn by experience through the fine art of co-operation in the physical work involved in home life. It means a co-operation in a common plan for the care and discipline of the children. Marriage also means co-operation in the development of creative leisure-time activities."

John and Mary realized that they had a large work assignment in the area of co-operation for the building of a Christian home. The pastor did not state it in so many words in the vows, but they knew what was implied.

The vows asked them to promise "in all things to seek each other's welfare as you seek your own, so that by God's grace you may together build a happy home." It implied that each mate would think of the happiness of the other. Mary had found her highest joy in making John happy. John was always thinking of Mary.

"Do you remember the 'make-believe village' on the top floor of John Wanamaker's Philadelphia store?" asked John. "There was one house which I liked very much until I saw the kitchen. Running through it was a pillar which seemed to cut up the floor plan. A sign on the pillar said, "This pillar is not a part of the original plan; it is a girder of the store building.' Yet without that pillar, Mary, the house would have crumbled. That reminds me of marriage, for without certain pillars of love, thoughtfulness, respect, honor, and faith built right into the plans and experiences of marriage there could be no solid home life."

"John, it was fine to recall our marriage vows in church this morning, but after this talk together, I'd like to say 'I do' just to you alone."

"Mary, 'I do' too, and I am eagerly looking forward to keeping those pillars of unity and love and growth and co-operation in the original floor plan for our Christan home."

—Gospel Messenger

Should I Tithe

BY CATHERINE KLASSEN

(Catherine Klassen of Homewood, Manitoba, is the winner of third prize in this essay contest on Tithing sponsored by the Men's Brotherhood of the Eastern District Conference and the Young People's Union. She has won a $15.00 prize.)

As a Christian my first responsibility is toward my heavenly Father. My life is fully consecrated to His work. My will is subordinate to His. In all my thinking, planning, and working I strive for prayerful fellowship with my Master. What is my attitude toward the conscientious use of all my possessions? "We are bought with a price." When the way was opened for our salvation a most precious and sacrificial price was paid by Christ upon the cross, and by God's giving His only beloved Son to become a Lamb without blemish to be sacrificed for our sin (I Peter 1:18) "We were redeemed, not with corruptible things, with silver or gold." It seems that the highest reason for our giving of our possessions should be out of gratefulness for the love of God.

Is tithing scriptural? It is approved of God in the Old Testament. We read in Leviticus 27:30, "And all the tithe of the land, whether of the need of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord." The primary work of the church is to further energetic and progressive missions. If I fail to support these missions with my tithes they will die and the very foundation the church is built on will crumble. Throughout the Old Testament the paying of a tenth of the income was practiced to support the Levites who were the priests, the messengers of God to man. Today God's work on earth is done by the ministers, missionaries and consecrated Christian workers. They must live. Who will support them? Hebrews 7:5-9 teaches us the paying of the tithes to maintain the Old Testament custom of providing for the needs of Christ's ministers of the gospel. Instances in Luke 11:42 and 18:12 show that the Pharisees were scrupulous in paying their tithes. Hence, I see tithing is not only an Old Testament custom, as I so often choose to believe.

It goes without saying that a Christian should give as much under grace, or even more, than the Israelites were required to give under the law. But it is always to be a matter of the heart.—"according as he purposeth in his heart." Otherwise the giving will be done "grudgingly or of necessity" which is hateful to God, for He loveth a cheerful giver."

Rather than selfishly spending all I have on myself, I should give to my Lord as an expression of love, because Christ has given everything for me. John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Will I begrudge my Lord the little I owe Him when He has given His all?

Tithing elevates worship to the high plane of rounded out sincerity. Am I really getting the benefits out of worship that I should, or are my thoughts so wrapped up in materialism that I have only a small amount of time left to be devoted to spiritual matters? E. H. Chapin has said, "As objects close to the eye shut out larger objects on the horizon, so man sometimes covers up the entire disc of eternity with a dollar, and quenches transcendent glories with a little shining dust."

As a human being I am constantly looking for rewards. Christ rewards my faithfulness in many ways. Often it may mean fewer of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is greatly expanded. I should tithe to secure God's material blessing. Malachai 3:10 "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." God promises to do more than return what is given unto Him. Prov. 3:9, 10 says "Honor thy God with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine." One example which proves that tithing brings dollar and cent dividends is that of John D. Rochefeller Sr. He began tithing with his first dollar and his income grew steadily. He says, "If I had not tithed the first dollar I would not have tithed my first million dollars. Train a child to tithe while he grows up and he will be a faithful steward of the Lord."

My first duty is toward the kingdom of God. Important as it may seem that I should work to provide myself with the necessities of life, I am told clearly in Matthew 6:25 that there are things of more lasting importance to strive for than food and raiment. God speaking through the prophets does not accuse the people of neglecting their duty, he does not suggest that they have not been liberal enough. He says, "Ye have robbed me in the tithes and offerings." This statement implies that by withholding a part of the tenth, they were offering God the left overs, instead of the first fruits, they were taking from God something that belonged to Him.

Another important motive for good stewardship of our money should be faithfulness. We are God's stewards and faithfulness is expected of God's stewards. "Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:2) We have earned nothing, the materials we have gained are blessings which He has given as a reward for our work and faithfulness. If we in any way prove unfaithful, then we have disappointment and suffer His judgment.

A part of what I earn is mine to give to the Lord. God does not demand this of me as a Christian, but He requests it because He knows that it is best for my life and for building of my character.

In I Cor. 16:2 the New Testament plan of giving is recorded—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I should not give grudgingly, for God loveth a cheerful giver.

Definiteness, progressiveness and system are called into play by tithing. It is therefore business-like. In business I am careful to invest only in wise projects. I do nothing by halves, but reach all important decisions only after having paid serious thought to the matter. Why then should my method of paying to the Lord not be systematic? By giving a dollar here and another there, I may be carried away by a dynamic speaker and give to an unworthy cause, not really working to spread the gospel. However, by giving a definite amount to the building up of Christ's work, I am being a business-like Christian, stable and not given to drifting. In this way I will give at all times and not only when my emotions are stirred by special pleas made for money. Giving will be made a principle and no longer a spasmodic expression. Is materialism the highest goal in my life? The things I really have are those that you give away. From giving in a haphazard and slipshod way I should change to systematic, regular, proportionate, spontaneous giving and this with a glad heart,' as God prospered.' Such giving brings delight to the heart of our Father.

Tithing is a spiritual practice, for personal faith is called into action. We like to speak collectively, boasting about the large undertakings of our church. It is what I do as an individual that will bring me the fruits I cherish personally.

What are my motives for giving of my possessions? At times I may give because of a fear of public opinion; I do not want to be thought stingy. Will God acknowledge a gift given in this manner? My motive for giving may be a desire for prestige; that is, "to keep up with the Joneses." If the Jones give five hundred dollars, I will too, in spite of the fact that I would rather keep it. Giving for the purpose of establishing a memorial for ourselves or for some loved ones cannot be considered a Christian-like motive for giving. Conscience plays a prominent role in convincing us to give. Is "I know I ought to give," a reason for tithing that God can approve of? If I wish to serve correctly in this matter, I must pray that He will give me an honest, voluntary concern to share in a thing worth doing, and not caring whether or not my name is attached to the gift.

And beyond everything, in connection with Christian giving let it be remembered that it must be a matter of giving from a loving heart. The heart is the thing, "for if there be first a willing heart it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8:12).

Arm me with jealous care,
As in Thy sight to live;
And O Thy servant, Lord, prepare
A strict account to give.

Schools

MENNONITE BIBLICAL SEMINARY

Recently we were happy to have Jacob J. Enz with us from John Hopkins University to explain the way in which we may understand and appreciate the Old Testament better in the light of archeology and other studies for which his University is famous. We were glad to discover the union of heart and mind which promises so much for Biblical scholarship in the years ahead.

The tenth annual convention of the National Association of Evangelicals took place recently. Guy F. Hershberger of Goshen College was on the program and the usual audience turned up for the message of Billy Graham, Friday afternoon.

President Ernest E. Miller, of Goshen College, was the Vesper speaker on Sunday afternoon with the morning message being brought by Philip Philip, well known Indian Christian, who is living with us this year while studying at the University of Chicago.

The first spiritual retreat of the year will be held at Palos Park, May 2-3. Marvin Ewert is directing the promotion for this retreat.

President S. F. Pannabecker represented the Seminary at the annual meeting of the Congo Inland Mission here this week, which featured a panel on the Current Missionary Opportunities in Africa, led by Orie O. Miller, Dr. Curtis Bowman, of the Church of the Brethren, and Harvey Driver, executive secretary of the Congo Inland Mission.

BLUFFTON COLLEGE

The final session of the 1952 school of missions will be held in the First Mennonite Church the evening of May 4. This special mission emphasis period was originated two years ago and is financed through the income from memorial gifts. Dr. J. Winfield Fretz will be the speaker at this final session, giving an illustrated lecture on "The Mennonites in Paraguay."

The Bluffton faculty met with the faculties of Findlay Colleges and Ohio Northern University in a dinner meeting at Findlay, April 29. This Tri-College meeting is an annual event, the place rotating among the three institutions.

The last number on the College Music Series will be given Tuesday evening, May 12. The concert will be by the Chicago Symphony Ensemble.

J. S. Schultz, Carl Lehman, E. J. Bohn, and L. L. Ramseyer attended the Middle District Conference at Wayland, Iowa, April 24-27. President Ramseyer will represent the college at the Eastern District Conference, May 1-5.

Where did the Hutterites originate? What are some of their practices and beliefs? When did they come to the United States? Where are they now living? All of this information can be found in the book, THE STORY OF THE MENNONITES.

Second Mile Service

"Whosoever shall compel thee to go a mile, go with him twain.... that ye may be the children of your Father which is in heaven."

In this time of uncertainty regarding the draft of 1-O men it is gratifying to have some young men who are not waiting, but are volunteering their services, even though they might need to serve two additional years under the draft. This spirit of going the second mile should be a challenge not only to young men but to all so that the young men and ladies might continue to be provided effective witnessing and serving opportunities.

It is planned that the present Voluntary Service program will continue and will provide services to some I-O men, as well as to ladies and others not subject to the draft. In order to continue this program the second mile support through prayer, funds, etc., will be necessary. We pray and trust that the church will rise to the opportunity.

To send forth young people in areas of human need who are motivated to thus serve is a real joy. The areas of service for the members of the March school are as follows:

Eugene Bachman, Mennonite Central Committee, Akron, Penn.

Raymond E. Baer, Wiltwyck School for Boys, Esopus, New York.

Hilary E. Bertsche, Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland.

John A. Bertsche, Camp Landon, Box 241, Gulfport, Mississippi.

Levi Classen, Kings View Homes, P. O. Box 631, Reedley, California.

Alfred and Vera Epp, Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland.

Dean Koppes, Topeka State Hospital, Topeka, Kans. Res. 721 Polk Street, Topeka, Kansas.

Henry E. Kliewer, Stockton State Hospital, Stockton, California; Res. 930 N. Central St., Stockton, California.

Carl Nussbaum, Kings View Homes, P. O. Box 631, Reedley, California.

Kermit Peters, Topeka State Hospital, Topeka, Kansas; Res. 721 Polk Street, Topeka, Kansas.

Fred Regier, Topeka State Hospital, Topeka, Kansas Res. 721 Polk Street, Topeka, Kansas.

Joe and Mildred Sommer, Topeka State Hospital, Topeka, Kansas; Res. 721 Polk St., Topeka, Ks.

Aldon D. Thieszen, General Conference Mission, Oraibi, Arizona.

Myron Zerger, Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland.

Is your church using the General Conference Summer Bible School material? This fine material has now been available for a number of years. Many schools find that it can be used effectively in community union schools. Try it this year!

Harold Schumacher
Rural Route 1
Pandora Ohio

Jottings

—**Salem Church, Munich, North Dakota:** Sunday, April 6, marked a big day for our congregation when Miss Gwendolyn Dick was ordained as a missionary to Africa and the farewell services were held for Mr. and Mrs. Elmer J. Dick who expect also to return to Africa as missionaries in the near future. Other speakers present were Missionary Katherine Dick of Africa, our local minister, Hellmuth Ortmann, and G. R. Schroeder, teacher of Bethany Bible Academy of Munich. The Sewing Societies are busy with projects and held their meetings Monday to make it possible for three missionaries to be present. Each gave a short talk and was presented with a small gift.—Mrs. H. J. Dick, Corr.

—**Garden Township Church, Hesston, Kansas:** This year our children have a service of their own while the adults (grade 7 and up) meet for a Bible study and prayer meeting Wednesday evening. This has proven beneficial to all. With the help of our pastor, Victor Graber, and Luke 15:10 and Luke 14:23 in mind, the Fisherman's Club was organized about two years ago. Two services a month at the Gospel Service Center in Wichita has been the main project for year around work. Those receiving baptism upon their confession of faith in the Lord Jesus as their personal Savior on Easter Sunday were: Alice Sommerfeld, Shirlene Harms, Ronald Sperling and Harold Ewy.—Mrs. Albert Ewy, Corr.

—**Beatrice Church, Beatrice, Nebraska:** Our congregation has enjoyed much blessing from visiting speakers and groups. In January A. E. Kreider gave a series of sermons and showed pictures of his trip to foreign mission fields. In February the Henderson Children's Home gave a program. Miss Wilhelmina Kuyf was here in March. Also Mr. and Mrs. Tan from Java gave us a very interesting picture of the Dutch Mennonite Mission and the MCC work in Java. March 23, when most of us were snowbound in our homes, the Berean Academy was snowbound in Beatrice. They added much to our radio broadcast in song. Our church broadcasts its morning services every fourth Sunday in the month over KWBE, Beatrice.—Mrs. C. P. Lohrenz, Corr.

—**First Church, Burns, Kansas:** World Day of Prayer was observed with the Burns Methodist Church and Ebenezer participating. On March 2, Henry Jantzen showed pictures of his Voluntary Service in Germany. Berean Academy rendered a musical program recently. A catechism class was started on March 16. A return musical program was rendered in the Eden Church, Sunday evening, March 23. Mr. and Mrs. Henry Toews returned missionaries, showed pictures and told of their work on the mission fields, Sunday, April 6. We observed Holy Communion on Good Friday morning. Reuben Siemens of Bethel College brought the evening message.—Mrs. Ike Martens, Corr.

—**Swiss Church, Alsen, North Dakota:** Funeral services were held April 11, for Mr. David Bartel, 73, who passed away as a result of a heart condition. Surviving are his wife Adin Graber and daughter Leona; Sons, Ralph and John, and four grandchildren; one sister, Mrs. Anna Spenst and many friends and relatives. Two infant sons and one grandson preceded him in death. Rev. H. Ortman of Munich and Dan Regier, local pastor were in charge of the services.—Corr.

—**First Church, Upland, California:** The Easter sermon was given by Dr. Jesse F. Lady of the Upland College. He also served the church last Sunday in the absence of the pastor, Reynold Weinbrenner, who has been ill. Arthur Asper was home for the Easter holidays from the University of New Mexico. Pfc. Paul Cherbak was home also over Easter. He was recently transferred from Houston, Texas, to Victorville, California. Pfc. Lloyd Troyer spent two weeks at home and is back at Ft. Campbell, Kentucky. The cantata "The Story of the Cross" by Dudley Buck was presented by the church choir on Good Friday evening. Harry W. Janzen directed and Miss Beverly Roderick was organist. The solo parts were taken by Mrs. Reynold Weinbrenner and Miss Georgine Cherbak, soprano, Mrs. Rupard Hinton, alto; Mr. Janzen, tenor; and Mr. Ashley Paul, baritone. Sunday evening, April 6, the Rev. and Mrs. Chris Ummel of Shafter were with us. They are doing mission work among the migrants and they showed slides and gave a very informative talk. Wednesday evening, March 26, the Rev. and Mrs. P. J. Boehr told of their experiences in China and sang some Chinese songs. Martha Lee Yoder was with us on Sunday evening, March 23, and told of work being accomplished at the King's View Homes at Reedley, California. Wednesday evening, March 19, after the "Church Nite" contributed dinner, Dr. Vernon Stahl of Ontario, California, showed slides of the Navajo country and Hopiland. The Chaffey Council of United Church Women of which our women are members, met at the Evangelical United Brethren Church in Ontario, to observe the World Day of Prayer on February 29.—Mrs. J. A. Hiebert, Corr.

—**Apostolic Church, Trenton, Ohio:** March 24, Miss Robinson of the colored Baptist church, Middletown, Ohio, student at Ohio State University and a delegate to the Student Volunteer movement held in Kansas, brought a challenging message during the worship hour. March 31, Stewart Lehman, field secretary YPU of Middle District Conference, spoke during the Sunday school hour. In the evening the Men's Chorus of 60 voices of the Berne Mennonite Church presented a concert of sacred music. Good Friday Services were held. Easter Services were well attended. Communion was observed. Special music by the choir. In the evening Mrs. Stell Mosiman Howe presented an Easter pageant. The Junior organization assisted by the choir participated. Pastor Amstutz and Earl Gingerich, deacon, are delegates to the Conference at Wayland, Iowa.—Edna Kinsinger, Corr.

—**Lehigh Church, Lehigh, Kansas:** A group from our church attended a joint Bethel College fellowship dinner meeting at the Brudertal Church, March 17. John Thiessen, secretary of the Mission Board, brought the morning message, March 30. The men of the church met to discuss and plan a men's organization. Officers elected: Pres.—Roland Duerksen; Vice-Pres.—Pete Schmidt, Jr.; Sec.-Treas.—Alvin Goertz; Program Com.—Wm. Hiebert and Gerhard Buhr, Brother Fred Jantz passed away March 31. Funeral services were held in Lehigh and Friedenstal churches with burial at the latter.—Mrs. Alvin Goertz, Corr.

Into the Beyond

DAVID S. RUTH of Sumerfield, Ill., and member of the Summerfield Mennonite Church, was born February 10, 1865, and died March 23, 1952.

DAVID BARTEL of Alsen, North Dakota, was born in Poland, November 20, 1878. He was a charter member of the Swiss Mennonite Church of Alsen, in which community he lived for 44 years. He died March 31, 1952.

PASTOR PROBLEMS

(Continued from page 299)

explained how they paid travel expenses. Another member said he knew the travel expenses of the county librarian were paid. Also it was reported that the county nurse had her "gas, oil and upkeep" provided by the county.

One of the older men thought a minister was "different" from these other workers.

"It costs just as much to run his car" someone said.

They finally agreed to add up the miles and pay him 5 cents a mile for travel expenses on church business. They voted to ask him to submit a similar account every three months.

What would you do if you were in your pastor's shoes, or for that matter driving your pastor's car?

—Ralph A. Felton, Rural Life Dept., Drew Seminary, Madison, N. J.